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Two premiums were offered by the Committee, for the best compositions in landscape and in figures. The prominent candidates in landscape, are Fisher and Birch. Doughty has sent nothing to the Exhibition. Fisher's picture represents what we call by a strange misuse of the word, a freshet,—that is, an inundation from the sudden swelling of a river. Birch's is a storm on the sea-coast. On their comparative merits, it is the province of the Committee, and not ours, to decide. We think we have seen better pictures by both the artists. For the other premium, Mr. Weir is the only aspirant; and he too is unfortunate in not being able to enter his best works for it. If earlier notice had been given of the intention of the Committee to offer these premiums, we have no doubt they would have been more effectual.

ART. IX.—*American Library of Useful Knowledge.*

American Library of Useful Knowledge, published by authority of the Boston Society for the Diffusion of Useful Knowledge. Vols. I. and II. Boston. 1831.

Chancellor Oxenstiern told his son, that by going to the Congress of Westphalia, he would soon see how little *wisdom* is employed in governing the world. In looking over the roll of history, one is almost tempted to suppose, that most nations have been occupied the greater part of the time in endeavoring to ascertain by experiment the *minimum* quantity, which is absolutely necessary for this purpose. The Christian world has been for the last fifty years, and is now, very busily engaged in attempting to solve the still more difficult and hazardous problem,—how little *power* is requisite for the same great object. In this country, in particular, we have reduced the action of Government within narrower limits, and given a wider scope to individual liberty than any people that ever flourished before. Our experiment has thus far been eminently successful. Other nations, struck with admiration at the brilliant results which have attended it, have undertaken to follow our example, and, notwithstanding repeated and most signal failures, are still renewing their attempts with determined perseverance. The emancipated Colonies of the new world,—the most illustrious and highly civilized kingdoms of the old,—have rallied, like us, and in imitation of us, around the standard of individual Liberty. The genius of Britain herself is at last rebuked in the presence of that of our Republic. The haughty step-mother is now condescending to take for a model the daughter whom she so long treated with derision and insult.

What will be the issue of these dangerous experiments? Shall we continue our career with a prosperity corresponding to the fortunate auspices under which it commenced? Will the nations that have acted with less discretion or worse fortune upon our principles, after many unsuccessful trials, at last work out the same glorious results? Or shall we all learn in the sad and bloody school of experience, that we have been led astray by false lights, and be compelled to resort to other, and as we now consider them, exploded maxims of polity?

One thing is certain, and that is, that if the experiment succeed, whether in this country or in Europe, it can only be where the extent of individual knowledge and virtue is increased in exact proportion to that of individual liberty. This truth has been generally felt by the friends of improvement, and hence the unprecedented efforts in the cause of education and popular instruction, which throughout the civilized world have marked the beginning of the present century. The great agent in this work is, undoubtedly, the press. With all their abuses, which no one is more ready to acknowledge and lament than ourselves, we have no hesitation in saying, that the newspapers are the main-spring in the machine of representative Government, and that the system, without their agency, would be entirely impracticable. Books and pamphlets provide the materials that are afterwards to be distributed through daily, weekly, monthly, and quarterly channels, as the various wants of the public may require. Seminaries of instruction, from the infant school to the University, co-operate in the same good work; finally, the ministers of religion proclaim from the pulpit the great truths, which it is the duty of their profession to inculcate, and which furnish a basis and a sanction to the good principles, that may be learned from other sources.

By the concurrence of all these agents, it is hoped that the light of knowledge may be made to penetrate the mass of society, and that a majority of the people will be sufficiently informed and disciplined to do their duty as citizens with discretion. But is not this very diffusion of knowledge, which is the indispensable condition of liberty, attended itself with dangers and abuses? Undoubtedly it is. The same channels which convey to the public mind the intellectual and moral nutriment, which is absolutely necessary to the life of a Republic, are too often made the conduits of the most virulent intellectual and moral poison. What is the remedy? A preliminary inspection of manuscripts,—an almost complete suppression of newspapers,—the severest laws against offensive publications:—such is the mode of treatment provided by the theory of arbitrary Governments, and hitherto generally used throughout the world. But to acknowledge the necessity of these, is to admit that the great experiment in which the Christian world is engaged has already failed. If knowledge, the diffusion of which throughout the community is indispensable to the existence of free Governments, be itself an edge-tool cutting both ways, and too dangerous to be intrusted to popular hands, it is obvious, that free Governments must be abandoned as a thing entirely impracticable. The theory of liberty supposes, that the diffusion of knowledge carries with it an antidote to all the abuses to which it is liable; that the amount of good sense and good principles conveyed through the channels of the press will, on the whole, exceed that of nonsense and falsehood;—that truth is great, and will finally prevail.

Is this theory correct? This, as will be seen, is the same question under another form with the one proposed above,—whether political institutions as free as those under which we live, are in their nature practicable. We are sometimes visited with strange misgivings on this subject, when we witness the unbridled licentiousness of a portion of the newspaper press, and we incline to think, that further experience will suggest some improvements in the state of legislation, which, without materially infringing on the liberty of the citizen, will put a check upon the grosser forms of this great evil. But even as things now are, we are encouraged by the consoling *fact*, that the system, with all its inconveniences, has thus far *worked well.* It is, however, generally felt by the wise and well-meaning, that every effort should be made to strengthen, as far as possible, those principles which tend to good. With this view, associations have been formed for the distribution,—either gratuitously, or at very low prices,—of useful publications. The most active, important, and every way remarkable of these, is the Bible Society. Should the future progress of that noble institution correspond,—as there is every reason to hope,—with its present flourishing condition, it will prove, of itself, a sufficient antidote to the mischiefs of a corrupted and corrupting press. Such is our opinion of its utility, that we consider the establishment of it as one of the most important events in the history of the country. Next in order, are the associations for the diffusion of merely secular knowledge, and of these the British Society for the Diffusion of Useful Knowledge is the model. It was founded under the influence of the present illustrious Lord Chancellor of Great Britain. The conception was every way worthy of his great and enlightened mind. The American institution of the same name was established in this city in imitation of it about three years ago; and although the sphere of its action has been thus far comparatively limited, will, as it gradually extends and developes its resources, effect incalculable good.

The publication of the work before us, which is announced as coming out under the sanction of this institution, is the most considerable effort which it has yet made for the promotion of its great object. Should the undertaking meet, as we have no doubt it will, with the degree of favor which will enable the publishers to make the collection pretty extensive, it will prove a real and lasting benefit to the community. The object is to issue in a cheap form a series of works, partly original and partly selected, in all the most important branches of learning. In the ordinary course of trade, our publishers labor under a constant inducement to deal in the very worst books that are offered them, that is, in such as gratify the public appetite for scandal and vicious excitement. Every popular novel that issues from the London press is seized upon at New-York with a kind of fury, and is in the hands of the reader within twenty-four hours after it reaches the port. No matter how extravagant the style, how detestable the principles:—provided they keep within the line where the public toleration for the time being stops. The greater the scandal the greater the sale. The Pelham and Vivian Grey novels, for example, distinguished as they are for the worst taste in style, and the worst principles of every description, are re-printed in cheap forms, thrust into all the most accessible depositories of books, and forced, as it were, upon the reading public. In the mean time, books of real value,—books that will be read and admired through the world for centuries,—are not to be procured for love or money. The Essay on Ethical Science by Sir James Mackintosh, a work (if we may judge by the extracts from it, which we have casually seen in the newspapers, and the character of the author) not inferior in elegance and substantial value to the celebrated treatise on Morals by the Father of Roman Eloquence, is not to be bought in this country. Notwithstanding the apparent abundance of books, and the constant outcry about their rapid multiplication and wide circulation, it is a literal fact, that the best which appear are not accessible to the reading public, who, for want of them, are compelled, to the great detriment of their taste and morals, to take up with such as they can get. The effect of the present undertaking will be to apply a partial remedy to this evil; to place at the disposal of the community, in a cheap though at the same time very handsome form, a series of really valuable works on the several branches of learning, which, taken together, will constitute of themselves a tolerably complete family library. Such a plan, if judiciously executed, as we doubt not that it will be, cannot but do a great deal of good, and is well deserving the encouragement of all who have the cause of improvement at heart.

The introductory volume, which is now before us, is occupied by a number of lectures and dissertations on the value and importance of knowledge, which have been delivered or published at different times, by several distinguished persons in this and the mother country. It gives us pleasure to be able to say, that the American portion of the volume is quite equal, in point of literary execution as well as strength and originality of thought, to the European, although the latter is undoubtedly of the highest order of merit. It is not our purpose to examine in detail the scope of each of these Essays, some of which have been before the public in other forms. The Discourse of Judge Story, before the Mechanic Institution, and the Essay of Mr. Edward Everett, on the Importance of Scientific Knowledge, are now published for the first time. We extract from the former, an interesting account of a conversation between the distinguished author and the late lamented Robert Fulton.

‘ It was in reference to the astonishing impulse thus given to mechanical pursuits, that Dr. Darwin, more than forty years ago, broke out in strains equally remarkable for their poetical enthusiasm, and prophetic truth, and predicted the future triumph of the steam-engine.

> "Soon shall thy arm, unconquered steam, afar
> Drag the slow barge, or drive the rapid car;
> Or on wide waving wings expanded bear
> The flying chariot through the fields of air:—
> Fair crews triumphant, leaning from above,
> Shall wave their fluttering kerchiefs as they move,
> Or warrior bands alarm the gaping crowd,
> And armies shrink beneath the shadowy cloud."

What would he have said, if he had but lived to witness the immortal invention of Fulton, which seems almost to move in the air, and to fly on the wings of the wind? And yet how slowly did this enterprise obtain the public favor. I myself have heard the illustrious inventor relate, in an animated and affecting manner, the history of his labors and discouragements. When, said he, I was building my first steam-boat at New-York, the project was viewed by the public either with indifference, or with contempt, as a visionary scheme. My friends, indeed, were civil, but they were shy. They listened with patience to my explanations, but with a settled cast of incredulity on their countenances. I felt the full force of the lamentation of the poet,

> "Truths would you teach, to save a sinking land,
> All fear, none aid you, and few understand."

As I had occasion to pass daily to and from the building-yard, while my boat was in progress, I have often loitered unknown near the idle groups of strangers, gathering in little circles, and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, or sneer, or ridicule. The loud laugh often rose at my expense; the dry jest; the wise calculation of losses and expenditures; the dull but endless repetition of the Fulton Folly. Never did a single encouraging remark, a bright hope, or a warm wish, cross my path. Silence itself was but politeness, veiling its doubts, or hiding its reproaches. At length, the day arrived when the experiment was to be put into operation. To me it was a most trying and interesting occasion. I invited many friends to go on board to witness the first successful trip. Many of them did me the favor to attend, as a matter of personal respect; but it was manifest, that they did it with reluctance, fearing to be the partners of my mortification, and not of my triumph. I was well aware, that in my case there were many reasons to doubt of my own success. The machinery was new and ill made; many parts of it were constructed by mechanics unaccustomed to such work; and unexpected difficulties might reasonably be presumed to present themselves from other causes. The moment arrived, in which the word was to be given for the vessel to move. My friends were in groups on the deck. There was anxiety mixed with fear among them. They were silent, and sad, and weary. I read in their looks nothing but disaster, and almost repented of my efforts. The signal was given, and the boat moved on a short distance, and then stopped, and became immovable. To the silence of the preceding moment now succeeded murmurs of discontent, and agitations, and whispers, and shrugs. I could hear distinctly repeated, "I told you it would be so,—it is a foolish scheme,—I wish we were well out of it." I elevated myself upon a platform, and addressed the assembly. I stated that I knew not what was the matter; but if they would be quiet, and indulge me for a half hour, I would either go on, or abandon the voyage for that time. This short respite was conceded without objection. I went below, examined the machinery, and discovered that the cause was a slight mal-adjustment of some of the work. In a short period it was obviated. The boat was put again in motion. She continued to move on. All were still incredulous. None seemed willing to trust the evidence of their own senses. We left the fair city of New-York; we passed through the romantic and ever-varying scenery of the highlands; we descried the clustering houses of Albany; we reached its shores; and then, even then, when all seemed achieved, I was the victim of disappointment. Imagination superseded the influence of fact. It was then doubted, if it could be done again; or if done, it was doubted if it could be made of any great value.

'Such was the history of the first experiment, as it fell, not in the very language which I have used, but in its substance, from the lips of the inventor. He did not live indeed to enjoy the full glory of his invention. It is mournful to say, that attempts were made to rob him in the first place of the merits of his invention, and next of its fruits. He fell a victim to his efforts to sustain his title to both. When already his invention had covered the waters of the Hudson, he seemed little satisfied with the results, and looked forward to far more extensive operations. My ultimate triumph, he used to say, my ultimate triumph will be on the Mississippi. I know, indeed, that even now it is deemed impossible by many, that the difficulties of its navigation can be overcome. But I am confident of success. I may not live to see it; but the Mississippi will yet be covered by steam-boats; and thus an entire change be wrought in the course of the internal navigation and commerce of our country.'

The Essay of Mr. Everett contains a very interesting passage on the same subject.

'A portion of the intellect, which has been placed on this goodly theatre, is wisely, intently, and successfully active; ripening, even on earth, into no mean similitude of higher natures. From time to time, a chosen hand, sometimes directed by chance, but more commonly guided by reflection, experiment, and research, touches, as it were, a spring till then unperceived; and through what seemed a blank and impenetrable wall,—the barrier to all further progress,—a door is thrown open into some before unexplored hall in the sacred temple of truth. The multitude rushes in, and wonders that the portals could have remained concealed so long. When a brilliant discovery or invention is proclaimed, men are astonished to think how long they had lived on its confines, without penetrating its nature.

'It is now a hundred years since it was found out that the vapor of boiling water is, as we now think it, the most powerful mechanical agent within the control of man. And yet, even after the contrivance of the steam-engine on a most improved construction, and although the thoughts of numerous ingenious mechanicians were turned to the subject, and various experiments made, it was left for our fellow-citizen Fulton, in a successful application of this agent, as brilliant as its first discovery, to produce another engine,—the steam-boat,—of incalculable utility and power. The entire consequences of this discovery cannot yet be predicted; but there is one prediction relative to it, and that among the first ever made, which has been most calamitously fulfilled. When the interests of Mr. Fulton, under the laws of New-York, were maintained by Mr. Emmet at the bar of the Legislature of that State, at the close of his argument, he turned to his client, in an affecting apostrophe. After commending the disinterestedness with which he devoted his time, talents, and knowledge to enterprises and works of public utility, to the injury of his private fortunes, he added, "Let me remind you, however, that you have other and closer ties. I know the pain I am about to give, and I see the tears I make you shed. But by that love I speak,—by that love, which like the light of Heaven, is refracted in rays of different strength, upon your wife and children, which, when collected and combined, forms the sunshine of your soul;—by that love I do adjure you, provide in time for those dearest objects of your care. Think not I would instil into your mind a mean or sordid feeling; but now, that wealth is passing through your hands, let me entreat you to hoard it while you have it." And then, after sketching the dangers which threatened his interests as guarantied by the laws of the State, Mr. Emmet prophetically added, "Yes, my friend, my heart bleeds while I utter it, but I have fearful forebodings, that you may hereafter find in public faith a broken staff for your support, and receive from public gratitude a broken heart for your reward." From the time this prediction was uttered, the stupendous consequences of the invention of Fulton have been, every day, more and more amply developed. It has brought into convenient neighborhood with each other some of the remotest settlements on the waters of the United States. It has made the Mississippi navigable up stream as well as down,—which it hardly was before,—incredibly accelerating, in time of peace, the settlement of its mighty valley, and making it henceforth invulnerable in time of war. It has added beyond all estimate to the value of the time, and to the amount of the capital, of a large portion of the population of the country; and without impairing the importance of these benefits to America, has as signally imparted them, or similar benefits, to Europe, and the rest of the civilized world. While these grand developements of the character of Fulton's invention have been taking place, the life, the estate, the family of the great inventor, have, one after another, been sacrificed and crushed. Within a few months after the eloquent appeal just recited was made, Fulton actually died of disease contracted by exposure in the gratuitous service of the public. In a few years, a decision of the Supreme Court of the United States scattered the remains of his property to the winds; and twice or thrice since that period, has an appeal been made to Congress, on behalf of his orphan children, for such a provision as would spare them from the alternative of charity or starvation,—and has been made in vain.'

The following passage forms the conclusion of Mr. Everett's Lecture on the Working Men's Party.

'Before I close this Lecture, permit me to dwell for a short time on the principle, which I have had occasion to advance above, that the immortal element in our nature,—the reasoning soul,—is the inheritance of all our race. As it is this which makes man superior to the beasts that perish; so it is this, which, in its moral and intellectual endowments, is the sole foundation for the only distinctions between man and man, which have any real value. This consideration shows the value of institutions for education and for the diffusion of knowledge. It was no magic, no miracle, which made Newton, and Franklin, and Fulton. It was the patient, judicious, long-continued cultivation of powers of the understanding, eminent, no doubt, in degree, but not different in kind, from those which are possessed by every individual in this assembly.

'Let every one, then, reflect, especially every person not yet passed the forming period of his life, that he carries about in his frame as in a casket, the most glorious thing, which, this side Heaven, God has been pleased to create, an intelligent spirit. To describe its nature, to enumerate its faculties, to set forth what it has done, to estimate what it can do, would require the labor of a life devoted to the history of Man. It would be vain, on this occasion and in these limits to attempt it. But let any man compare his own nature with that of a plant, of a brute beast, of an idiot, of a savage; and then consider that it is in mind alone, and the degree to which he improves it, that he differs essentially from any of them.

'And let no one think he wants opportunity, encouragement or means.—I would not undervalue these, any or all of them, but compared with what the man does for himself, they are of little account. Industry, temperance, and perseverance are worth more than all the patrons, that ever lived in all the Augustan ages. It is these, that create patronage and opportunity. The cases of our Franklin and Fulton are too familiar to bear repetition. Consider that of Sir Humphrey Davy, who died last year, and who was in many departments of science, the first philosopher of the age.—He was born at Penzance in Cornwall, one of the darkest corners of England; his father was a carver of wooden images for signs, and figure-heads, and chimney-pieces. He himself was apprenticed to an apothecary, and made his first experiments in chemistry with his master's phials and gallipots, aided by an old syringe, which had been given him by the surgeon of a French vessel, wrecked on the Land's End. From the shop of the apothecary, he was transferred to the office of a surgeon; and never appears to have had any other education, than that of a Cornish school, in his boyhood. Such was the beginning of the career of the man, who, at the age of twenty-two, was selected, by our own countryman, Count Rumford, (himself a self-taught benefactor of mankind,) to fill the chair of Chemistry at the Royal Institution, in London; such was the origin and education of the man, who discovered the metallic basis of the alkalis and the earths; invented the safety-lamp; and placed himself in a few years, in the chair of the Royal Society of London, and at the head of the chemists of Europe. Sir Humphrey Davy's most brilliant discoveries were effected by his skilful application of the Galvanic Electricity, a principle, whose existence had been detected, a few years before, by an Italian philosopher, from noticing the contractions of a frog's limbs suspended on an iron hook, a fact which shows how near us, in every direction, the most curious facts lie scattered by nature. With an apparatus, contrived by himself to collect and condense this powerful agent, Sir Humphrey succeeded in decomposing the earths and the alkalis; and in extracting from common potash, the metal (before unknown) of which it consists;—possessing at 70° of the thermometer the lustre and general appearance of mercury, at 50°, the appearance of polished silver and the softness of wax; so light that it swims in water; and so inflammable that it takes fire, when thrown on ice.

'These are perhaps but brilliant novelties; though connected, no doubt, in the great chain of cause and effect, with principles of art and science, conducive to the service of man. But the invention of the safety-lamp, which enables the miner to walk unharmed through an atmosphere of explosive gas, and has already saved the lives of hundreds of human beings, is a title to glory and the gratitude of his fellow-men, which the most renowned destroyer of his race might envy.

'The counsels of such a man, in his retirement and meditation, are worth listening to. I am sure you will think I bring this Lecture to the best conclusion, by repeating a sentence from one of his moral works.

'"I envy," says he, "no quality of the mind or intellect in others; not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer A FIRM RELIGIOUS BELIEF to every other blessing."'

Mr. Webster's Lecture before the Mechanic Institution, though comparatively short, exhibits his usual strong sense and plain, manly eloquence. The following passage is interesting in itself, and displays an acquaintance with the history and principles of the Fine Arts, which would scarcely have been expected in one so deeply engaged in other pursuits and studies.

'Another interesting fact is before us. New taste and a new excitement are evidently springing up in our vicinity, in regard to an art, which, as it unites in a singular degree, utility and beauty, affords inviting encouragements to genius and skill. I mean Architecture. Architecture is military, naval, sacred, civil, or domestic. Naval architecture, certainly, is of the highest importance to a commercial and navigating people, to say nothing of its intimate and essential connexion with the means of national defence. This science should not be regarded as having already reached its utmost perfection. It seems to have been some time in a course of rapid advancement. The building, the rigging, the navigating of ships, have, to every one's conviction, been subjects of great improvement within the last fifteen years. And where, rather than in New-England, may still further improvements be looked for? Where is ship-building either a greater business, or pursued with more skill and eagerness?

'In civil, sacred, and domestic architecture, present appearances authorize the strongest hopes of improvement. These hopes rest, among other things, on unambiguous indications of the growing prevalence of a just taste. The principles of architecture are founded in nature, or good sense, as much as the principles of epic poetry. The art constitutes a beautiful medium, between what belongs to mere fancy, and what belongs entirely to the exact sciences. In its forms and modifications, it admits of infinite variation, giving broad room for invention and genius; while, in its general principles, it is founded on that which long experience and the concurrent judgment of ages have ascertained to be generally pleasing. Certain relations of parts to parts have been satisfactory to all the cultivated generations of men. These relations constitute what is called *proportion*, and this is the great basis of architectural art. This established proportion is not to be *followed* merely because it is ancient, but because its use, and the pleasure which it has been found capable of giving to the mind, through the eye, in ancient times, and modern times, and all civilized times, prove that its principles are well-founded, and just; in the same manner that the Iliad is proved, by the consent of all ages, to be a good poem.

'Architecture, I have said, is an art that unites, in a singular manner, the useful and the beautiful. It is not to be inferred from this, that every thing in architecture is beautiful, or is to be so esteemed, in exact proportion to its apparent utility. No more is meant, than that nothing which evidently thwarts utility, can or ought to be accounted beautiful; because, in every work of art, the design is to be regarded, and what defeats that design, cannot be considered as well done. The French rhetoricians have a maxim, that in literary composition, "nothing is beautiful which is not true." They do not intend to say, that strict and literal truth is alone beautiful in poetry or oratory; but they mean that that which grossly offends against probability, is not in good taste in either. The same relation subsists between beauty and utility in architecture, as between truth and imagination in poetry. Utility is not to be obviously sacrificed to beauty, in the one case; truth and probability are not to be outraged for the cause of fiction and fancy, in the other. In the severer styles of architecture, beauty and utility approach, so as to be almost identical. Where utility is more strongly than ordinary the main design, the proportions which produce it, raise the sense or feeling of beauty, by a sort of reflection or deduction of the mind. It is said that ancient Rome had, perhaps, no finer specimens of the classic Doric, than were in the sewers which ran under her streets, and which were of course always to be covered from human observation; so true is it, that cultivated taste is always pleased with justness of proportion; and that design, seen to be accomplished, gives pleasure. The discovery and fast increasing use of a noble material, found in vast abundance, nearer to our cities than the Pentelican quarries to Athens, may well awaken, as they do, new attention to architectural improvement. If this material be not entirely well-suited to the elegant Ionic, or the rich Corinthian, it is yet fitted, beyond marble, beyond perhaps almost any other material, for the Doric, of which the appropriate character is strength, and for the Gothic, of which the appropriate character is grandeur.

'It is not more than justice, perhaps, to our ancestors, to call the Gothic the English classic architecture; for in England, probably, are its most distinguished specimens. As its leading characteristic is grandeur, its main use would seem to be sacred. It had its origin, indeed, in ecclesiastical architecture. Its evident design was to surpass the ancient orders, by the size of the structure and its far greater heights; to excite perceptions of beauty, by the branching traceries and the gorgeous tabernacles within; and to inspire religious awe and reverence by the lofty pointed arches;—the flying buttresses, the spires, and the pinnacles, springing from beneath, stretching upwards towards the heavens with the prayers of the worshippers. Architectural beauty having always a direct reference to utility, edifices, whether civil or sacred, must of course undergo different changes, in different places, on account of climate, and in different ages, on account of the different states of other arts, or different notions of convenience. The hypethral temple, for example, or temple without a roof, is not to be thought of in our latitudes; and the use of glass, a thing not now to be dispensed with, is also to be accommodated, as well as it may be, to the architectural structure. These necessary variations, and many more admissible ones, give room for improvements to an indefinite extent, without departing from the principles of true taste. May we not hope, then, to see our own city celebrated as the city of architectural excellence? May we not hope, to see our native granite reposing in the ever-during strength of the Doric, or springing up in the grand and lofty Gothic, in forms which beauty and utility, the eye and the judgment, taste and devotion, shall unite to approve and to admire? But while we regard sacred and civil architecture as highly important, let us not forget that other branch, so essential to personal comfort and happiness,—domestic architecture, or common house-building. In ancient times in all Governments, and under despotic Governments in all times, the convenience or gratification of the monarch, the Government or the public, has been allowed too often to put aside considerations of personal and individual happiness. With us, different ideas happily prevail. With us, it is not the public, or the Government, in its corporate character, that is the only object of regard. The public happiness is to be the aggregate of the happiness of individuals. Our system begins with the individual man. It begins with him when he leaves the cradle ; and it proposes to instruct him in knowledge and in morals, to prepare him for his state of manhood ; on his arrival at that state, to invest him with political rights, to protect him, in his property and pursuits, and in his family and social connexions ; and thus to enable him to enjoy as an individual moral, and rational being, what belongs to a moral and rational being. For the same reason, the Arts are to be promoted for their general utility, as they affect the personal happiness and well-being of the individuals who compose the community. It would be adverse to the whole spirit of our system, that we should have gorgeous and expensive public buildings, if individuals were at the same time to live in houses of mud. Our public edifices are to be reared by the surplus of wealth, and the savings of labor, after the necessities and comforts of individuals are provided for ; and not, like the Pyramids, by the unremitted toil of thousands of half-starved slaves. Domestic architecture, therefore, as connected with individual comfort and happiness, is to hold a first place in the esteem of our artists. Let our citizens have houses cheap, but comfortable ; not gaudy, but in good taste ; not judged by the portion of earth which they cover, but by their symmetry, their fitness for use, and their durability.'

The Essays of Lord Chancellor Brougham on the Pleasures and Advantages of Science, and of Mr. Herschel on the Study of Natural Philosophy, are highly valuable and well worthy of a diligent study. The great name of Herschel bids fair to retain in the present generation the just distinction which it acquired in the last ; and the title of Lord Chancellor of England will derive from its connexion with that of Henry Brougham a dignity which it has not possessed before since the days of Bacon.

If there be any exceptionable feature in the complexion of the volume before us, it is perhaps a disposition to exalt the importance of the mechanical and physical, in comparison with that of the intellectual, moral, and political sciences. In the American portion of the volume, this disposition is a natural result of the fact, that the Essays composing it were addressed to an association of practical mechanics, and might naturally be expected to treat of subjects connected with their immediate pursuits. The essay of Mr. Herschel is also professedly upon the study of natural philosophy, and he could not, of course, without a departure from his subject, introduce any considerable discussion of any other department. But we do not so distinctly see why Mr. Brougham, in a discourse which treats of the pleasures and advantages of science in general, after specifying in his division of the subject the branches which relate to mind, as composing one great and distinct department, should in his developement, pass over this department, and confine himself entirely to that of physical science. The cultivation ot both the great departments of learning is indispensable to the complete developement of the mind, and the healthy progress of society. It is therefore unnecessary to attempt to estimate their comparative importance; but if the question were made, we should all answer without hesitation, that the preference must be given to such pursuits and studies, as belong to our moral and intellectual nature. The acquisition of a knowledge of new facts and combinations in the material world affords, no doubt, an agreeable occupation, and gratifies an innocent and even laudable curiosity. But the study of mind, whether in its individual existence, or in its religious, social, and political relations, awakens an interest of a far more deep and absorbing character. The advantage, therefore, on the score of pleasure, is decidedly in favor of the moral sciences, inasmuch as the pleasure we derive from any pursuit is uniformly proportional to the interest which we feel in it. The superiority of the moral sciences in practical importance is even more obvious. The object of the physical sciences and the mechanic arts is merely to increase the facilities for transacting the material business, and obtaining the material enjoyments of life. The most they can do, is to give us at a cheaper rate the 'meat, clothes and fire,' which, according to the just remark of the great moral poet, compose the sum and substance of all that is necessary to material welfare. On the other hand, the object of the moral sciences is to guide our conduct as intellectual, moral, and social beings, in the various relations in which we are placed as members of the family, the State, and the great intellectual system. They teach us our duty as fathers, children, husbands, wives, brothers, neighbors, and citizens. They regulate the great concerns of education and Government. They instruct us in those momentous truths, which concern alike our present and future existence. How much more important is it, that our notions on these subjects should be full and clear, than that our cotton cloth should be ten, instead of twenty cents a yard, or our sugar cheaper by a half-penny a pound! We say not this for the purpose of disparaging the physical sciences, or their application to the mechanic arts. There is room in the world for all sorts of occupations; and it is important, that all the branches of art and science should be carried to the highest possible degree of perfection. We merely intend to remark as a feature in some of these essays, the disposition to leave almost entirely out of view the *more important* of the two great divisions of science, and to attend exclusively to the *less important* one. This disposition is, we think, in some degree characteristic of the general pursuits and occupations of the age. As one of the minor symptoms of this tendency, we may remark, that in the London University, an institution founded substantially under the same auspices with the British Society for the Diffusion of Useful Knowledge, the chairs of moral science were for a long time, and as far as we are informed, still are vacant; partly, we suppose, from the want of interest in the directors in this branch of learning, and partly from the difficulty of finding suitable persons: both causes being only different indications of the same general fact. At Harvard College, in like manner, there are ten or fifteen persons employed in different ways in giving instruction in physical science; while the whole vast field of moral philosophy is intrusted to one. In short, the great glory of the modern world lies in the cultivation of physical science, and its application to the useful arts. The improvement of moral science has not by any means been proportional; and it might not perhaps be difficult to trace to the comparative neglect of this study and its consequently less improved state, some of the practical defects in the social and political condition of the nations of Christendom. But this inquiry is too extensive, to be entered on at present. We have little doubt, that the publishers of the work before us will make up for their apparent inattention to the moral sciences in the introductory volume, by allowing them a larger space, and a fuller developement in those that are to follow.